



CONTENTS

PAGE

Social Service and Adult Education By Dr. L. Mukherjee, Lecturer in Education, Lucknow University. ...	162
Music and its place in Education By Sri Basanta Kumar Das, B. A., D. Ed., Headmaster, P. M. E. School, Tikabali, Orissa... ..	164
Beauty of Fundamental Education and Adult Response By Sri T. N. Rao, B. A., L. T., Dip. in Social (Adult) Education, Cine Technician and Propaganda Officer, Kakinada	168
Revolutionising Our Educational System By Dr. K. N. Kini M. A., Ph. D. (Columbia University) Late Adviser, Gandhi Rural University, Sardarshahr (Rajasthan)	172
Editorial	176
Letters to Editor	179
News & Notes	181

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Social Service and Adult Education

BY DR. L. MUKHERJEE, *Lecturer in Education, Lucknow University.*

THE enthusiasm evinced by many of our young men in all types of social services is clearly visible in voluntary manual work of the type of *Sramdan*. While critics of this programme may try to show that the outturn by voluntary labour is generally (though not always) of a poorer quality than that of professional or skilled labour, they perhaps lose sight of its real significance. On the one hand, *Sramdan* stands for a change in the attitude in our youth whose education has so far been bookish, and who, acquiring an attitude of intellectual snobbery, begin to look down on manual labour. It has been a common complaint of an agriculturist that a son who took to schooling was lost to the field. Not only did want of practice render him less capable to wield his plough dexterously, but more deplorable perhaps was his attitude which focussed his attention on a low-paid clerical job rather than to go back to the field. *Sramdan* corrects this attitude and inculcates reverence towards dignity of labour. The actual occasions of offering *Sramdan* may be occasional, but their effect in correcting the attitude is far-reaching.

There is another significance of *Sramdan*, which one must not overlook. It exemplifies a collective and co-operative effort for commonweal. We have all grown somewhat self-centred, and do not think of the duty we owe to others

and to the community at large. The problem of national reconstruction needs not only the government effort, but the co-operative effort of all to solve. The very fact that a road was built by a handful of university students within a couple of months in a difficult hilly region, shows how much of man-power is available for us lying untapped, and its potentialities. Perhaps, by harnessing this on a wider scale, limiting our efforts not only to a few students, but evolving a scheme that may include the services of the entire population, rural as well as urban, (especially the former), we may be able to do much.

Perhaps it is not so easy to induce the villager to be engaged in co-operative efforts, as it is to mobilise an educated, and hence less manually dexterous school students. Ideas of co-operation are foreign to an average villager. He resents regimentation for collective efforts, mistaking it for one form of *Begar* (forced labour required by landlords), and one has first to remove this misapprehension out of his mind before any scheme of collective efforts may succeed. This is perhaps the main reason why *Sramdan* has been less successful in villages except in a few cases.

How to make an average villager feel conscious of the benefits of co-operation? How to induce him to cast off his old

ways of remaining in self-centred isolation and extend his hands of fellowship towards his neighbour, with whom he might have entered into a number of fruitless litigations? How to inspire him to take up a kind of work which may not bring a direct benefit to him alone, but at the same time may help all? These are the problems that may confront a social reformer, who is out to seek the co-operation of the rural population.

Perhaps, we may do well to study the history of co-operative efforts in other lands. Two countries that made remarkable progress by way of co-operation are Central Asia under U. S. S. R. and Denmark. Many of us have seen in films what collective farming has done in Central Asia, and how once barren lands have turned into rich areas producing cotton or rye. Co-operative farming of Denmark is equally well known. The two countries that have been mentioned follow different political ideologies. While Russia is a communist country, Denmark believes in proprietary rights, not unlike conservative Britain. Political or economic ideologies are therefore matters of no vital interest in imbibing a spirit of co-operation. Let us see if the two lands have any other common feature.

The drive for collective farming started in Russia after she had considerably reduced her adult illiterates by her five-year plans. The same has been the case in Denmark. In 1864, Germany deprived Denmark of two of her more prosperous southern duchies, and this made Denmark pause and think of how to modify her old ways to suit the changed condition. Luckily for her, she had an educationist of the calibre of Bishop Grundtvig, who could foresee the tremendous potentialities of mass literacy. The movement of 'Folk High Schools' was really a drive for mass literacy by giving short courses of education to illiterate adults. The co-operative movements soon followed. Denmark does not aim to do much in her 'Folk

High Schools. The short courses teach the adults only three R's and elements of social science, besides music. Yet this has succeeded in securing co-operation and in getting engaged in a type of work that benefits not one or a few, but many.

Thus both the countries could mobilise collective efforts only after a literacy drive. If we ponder, we may perhaps find out the reason why. Education by itself has an ennobling and broadening effect, but more significant is the social environment that group teaching offers. Adults brought together to participate in attractive programmes, partly educational and partly social, are bound to catch the spirit of collective and co-operative efforts. This goes a long way towards removing the walls of isolation and internecine quarrels, that hitherto vitiated the village atmosphere. Hitherto in their efforts of earning their livelihood, they had been mainly competitive. Coming to the school to learn in the class-room situation, they will learn how they can be co-operative with each other; and the lesson learnt there together with this environmental influence will help them to undertake co-operative activities.

Perhaps, we may follow the example of Denmark and Russia and start a literacy drive. The enthusiasm evinced by our students in voluntary and co-operative undertakings show us the way, wherefrom we can tap the necessary personnel to undertake this teaching job. *Sramdan* programmes have mobilised many. If more did not come forward, the reason for this is perhaps that the type of bookish education that we have been offering to our students have made them unfit for serious manual work. A different type of *Sramdan* may induce many more to join in, provided we organise our schemes properly. We may call on our youth, at least the post-matriculates, to go in for a new drive to liquidate adult illiteracy during the long vacations.

The long vacations are approximately of two months duration. In the intermediate stage, it may be slightly shorter, and in the degree stage it is slightly longer than two months. This is the time when the students are idle. This is again the time when the farmer has very little work in his fields and the dry season permits the facility of open-air classes at little or no cost. Many students go back to the villages during the holidays. Many others, though they stay with their parents in town, may have some relatives in villages, in whose house stay can be conveniently arranged. For others facilities for boarding and lodging must be provided by the state for the period during which they carry on this kind of work.

Although the scheme is capable of an All-India application, an outline of it is given here suiting the conditions of Uttar Pradesh to show that it is feasible. The public examinations are all over by 1st of May; the annual examinations are also over in class XI by 5th of May. Perhaps, we may utilise a week or ten days in giving a sort of preliminary instruction not on the subject matter or intricacies of methodology, which need a more elaborate treatment, and is perhaps a bit too much for an 'emergency training scheme' of this type (if we are permitted to borrow a war-time phrase), but a course of instruction on the benefits of co-operation, where rudiments of hygiene and some of the pressing problems of village life may also be pointed out to the future student-teachers. Equipped with this additional knowledge, besides his knowledge of subject matter, the student-teacher will, proceed to his village centre for a six-week period of *educational sramdan*, and if he confines his teaching to three hours in the cool morning hours, and organises a social programme for an hour and a half in the afternoon, he will, during the course, provide about one hundred and thirty hours of literary and over sixty hours of social instruction,

which is not only double that provided in the Sargent Scheme, but exceeds the estimate of men like Frank Laubach who have practical experience in the field, and hold that about 150 hours are sufficient, provided library facilities are arranged to maintain literacy. In the month of June, the primary schools are closed, and while the Deputy Inspectors are busy in making annual transfers and posting of primary school teachers, Sub-deputy Inspectors can be asked to inspect and help in the effective running of these adult training centres. By way of incentives, certificates of various grades depending on the quality of work may be given to the student-teachers, based on the reports of this inspection.

Our intermediate colleges have at least 60,000 students in post-high-school classes, and our degree colleges and universities may provide another fifteen thousands. If we exclude the girls for the time being, as the scheme of sending them to village homes for teaching may not be feasible in the prevailing conservative rural atmosphere, we have at least a man-power sixty thousand strong, with which we can make at least 2 million adults literate every year. By providing concessional rates for railway travel and road transport, for these are after all state undertakings, and also by providing the cost of food and lodging to those for whom accommodation has to be provided, we may figure out the total cost at Rs. 50 per head to 40,000 teachers (two-thirds the actual number). We can estimate the cost at two million rupees annually, to which we may perhaps add another half a million for equipment, cheap books and facilities for mobile audiovisual programmes, that would run from centre to centre for entertainment and instruction. In 1948, the U.P. Government spent a sum of Rs. 6,88,687 to just educate 73,333 illiterate adults, (the amount excludes the expenditure of Rs. 2,33,250 for libraries). In the scheme given above, with less than four times the expenses, we shall be getting a

return of twentyfive times the number of adults that were made literate under the scheme of the Education Expansion Officer in 1948. The number of illiterate male adults in U. P. (of age group 15-45) can be estimated to be somewhere near about sixteen millions. If the scheme is carried on for about eight or at the most ten years, we would be solving the problem of illiterate adults. The problem is not only of educational importance, but of political, economic and social interest as well.

The plan, if it is to work, should not start haphazardly. The District Inspectorate should be kept busy with surveys of their local requirements, as to how many centres they can open and supervise. The educational institutions should supply the names and addresses of such students as can be conveniently posted in certain areas without much additional expenditure and carry on propaganda for youth mobilization. Text books suitable to adults have to be devised, since the existing primers suitable for young children will not be suitable for adults, whose linguistic attainments may resemble those of a child of six, but whose experiences and tastes differ much from the child's. Cheap and interesting equipment may be devised and prepared

for use in the schools. Rural libraries, once existent and now presumably closed, have to be opened again with a more adequate stock of books. All this needs a pre-planning for over six months, possibly a year.

But the scheme is worth considering from many angles of view. Like sympathy, it is twice blest. It will benefit the student-teacher, used to urban comforts of a home or hostel life, by acquainting him with the realities of village conditions and, perhaps when he comes back after a period of this *educational sramdan*, he would have some of his angularities removed. Contact with the villagers in actual village surroundings for a month and a half may teach him the dignity of labour more effectively, and above all will be the joy of having done his mite for his brothers steeped in darkness.

The villager will be made conscious of his rights and of his responsibilities, and may cast his vote intelligently rather than being carried away by communal considerations. He will live in cleaner and more hygienic conditions, and what is more, we shall be sowing the seeds of co-operation which will make the India of Tomorrow a brighter place to live in.

Music and its place in Education

BY Sri BASANTA KUMAR DAS, B.A., D.Ed., *Headmaster, P. M. E. School, Tikabali, Orissa.*

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons.....
Let no such man be trusted."

—*Shakespeare*

Music is not an isolated phenomenon in the universe, nor is it the prerogative of the cultured man of the modern age. As soon as the first creation on land

and water was finished, the waves of the sea, the ripples of the lake and rivulet, birds and beasts of the forest and the leaves of the tree rustling and

trembling with every breath of wind began to declare the glories of the mighty Creator. These form the strata of music. Music was known even to the unlettered man of the primitive ages. Surrounded by natural phenomena and marvelling at the novelty of the creation, the unlettered man of those bygone days made devout prayers to the Almighty in the form of music. No doubt, with the coming of civilisation, mankind has undergone rapid changes so also music has been modified. The music of the earth is never-ceasing. When the voice of humanity is no more heard, the melodious chirping of the birds fills the vacuum.

Then what is this music which exists from time immemorial, and what is its purpose? Music is nothing but the spontaneous outgoings of the feelings, tendencies and aspirations of our inner hearts. All our joy and tears, weal and woe, love and betrayal, meeting and parting, marriage and other festivals, all our invocations and incantations to gods and goddesses and other emotional feelings are the true forms of music. Even our birth and death are accompanied by music. To say that music is the result of the highest ecstasy is a perversion of truth. The world's best music has been found in all sad things. "Our sweetest songs are those that tell the saddest things" and "There is music in the midst of desolation." (Shelley and Binyon).

There is a harmonious blending of optimism and pessimism in true music. Through all these past centuries, the world's best literature has been written in poetry which has greater affinity with music. Needless to say, "the parent of prose is poetry, the parent of poetry is music." Great poets of many lands have illuminated and enriched the domain of literature by writing poetry on romance, lyrics, ballad, satires, humour, love, parting, wandering, drinking and history etc. Music and dance are the complements of each other rather

than separate ones. Again, in music and dance, rhythm is found inseparable. Rhythm is the parent of music without which music becomes unpleasing to the ears.

The primary purpose of music, according to Herbert Spencer, is pleasure. A song, whatever may be its theme, no doubt, affords joy and ennobles our hearts. It breaks monotony and refreshes the mind. It nourishes joy even in the afflicted hearts. Blessed are the parents whose young ones permeate their domestic atmosphere with the melody of song and dance. Imagine what immeasurable service a modern wife renders to her tired husband by pouring forth a sweet and rapturous note into his ears on his return from busy life! Indeed, after a long spell of work, how delightful and pleasing it is to sing or hear a song. A patriotic song accompanied by rhythm often inspires the hearts of the soldiers with heroic sentiment and drags them to the battlefield to fight in the midst of horrors. Music is too sung in the form of prayer and mantras to propitiate and please gods and goddesses. Good music has the extraordinary power of working wonders on the ferocious beasts of the jungle. To-day scientific inventions are applied to cause rain. But from history we learn that Tansen, the celebrated musician of Akbar's royal court, could cause rain by singing songs in the 'mallhar raga'. Before music an angry heart melts to passion, and the flame of envy and hate is extinguished. It fills the tired mind with calmness and tranquillity and keeps our turbulent passions at rest, without which our lives would have remained poor, sordid and paltry. Music is a good food for love. It is music—love music—that joins two unknown hearts with a sweet cord. A true musician is not bound to the fetters of politics, nor to the dogma of ethics. His sole aim is to break down all barriers between the rich and the poor, the literate and the illiterate, the high and the low, and give pleasure to the strug-

gling humanity. He is gifted with a rich and delicate imagination and thus brings heaven upon the earth. His motto is, "Laugh and be merry and better the world with a song". Before him, the world stands as a glowing emblem of one fraternity without divided aims.

Besides this fundamental psychological significance of music, i. e. the gratification of the heart, it also helps the retentive power of the mind. Why do children remember a song or a poem more quickly? They do so, because they like it inherently. From the very dawn of childhood, singing becomes an instinct with them. This instinct is instilled into their mind through cradle-songs, nursery-songs and slumber songs. So when with the development of their body, their mind also develops, it conserves certain things, of which music is one. Ask a child to quote some lines of his text-book. You will be astonished to see that he will quote some lines of a poem with great ease. Surely, things which are sweet and pleasing in their nature are quickly conserved in our mind and come out spontaneously. Similarly, we also find the farmer on the field and the shepherd on the lawn singing, no matter what they sing, the happy or tragic incidents of the *Puranas* or some other thrilling experiences that are gone. But mark the spontaneity of their flow and the jollity of their mind. Thus music has endeared itself to all classes of people of the world on account of its spontaneity.

An effective way of understanding and appreciating Indian culture is possible also through music. The message of Indian culture, along with the true spirit of devotion to God, has been carried to other countries through music. Our Gurudev, Rabindranath Tagore, afford a glaring illustration of it. He was India's cultural ambassador to the world, for his expression of deep religious truths in a poetic manner. Such was the great unifying force of music itself that it could integrate Hindu and

Muslim cultures during the Mughal reign by cementing the differences and, in return, its development was fostered and stimulated by some liberal emperors. Even some daughters of the Mughal Emperors were so much mad after poetry that, for its achievement and advancement they sacrificed their royal lives of great pomp and grandeur.

Music has also some utilitarian purpose in society. Every day we come across a number of beggars walking from door to door and moving in the railway compartments for arms. Most of them know music. The house-holders and pilgrims extend their charity to them only, because they are moved by the melody of their songs. It would have been an aching problem to the state for the maintenance of these wretched souls, had they not known music. In villages, musical performances are regularly held. Besides helping the cultural aspect of the villages, they bring money to the singers.

Now how can music be utilised as an effective tool for educating our children and the mass at large? In schools, children get very often fatigued after three or four consecutive periods of reading. They want to refresh their brain for fresh intellectual food. So every school should have some musical activities every day. In some basic schools, there is provision for entertainment, which is, no doubt, a very encouraging feature. But in some institutions of the purely academic type, there is occasional music, and in others it is never present. Of course, it is not possible to have instrumental music, as it involves some expenditure. But more insistence can be given on the vocational side. Children may be asked to sing one after another. Even if they have not known any song, they may be encouraged to reproduce some stanzas of a poem from their text-books.

It is very depressing to note that in some schools prayer is not held regularly. So mass-prayer should be made compul-

sory in every school, and this should be conducted in a proper rhythm every day before the beginning of the routine work. Daily prayers not only arouse religious sentiment, but also sharpen the memory. On public occasions, the national anthem should be sung in chorus. Wise adages in musical form should be written on the walls of the schools to enable the students to memorise them. Simple and country-made instruments may be used by children. Besides making music a daily feature of the school, weekly musical entertainments may be held in schools and hostels. Older children of the school may be encouraged to compose short poems on their favourite objects, while more action-songs should be done among the children of the lower classes. Our textbooks should also comprise more poems in order to lay greater emphasis on the cultivation of music.

Some people entertain a notion that girls should alone learn music. Accordingly, to-day we find greater stress being laid on the music of the girls. But it is a wrong notion, and it should be wiped out. Music should be introduced in both girls' schools and boys' schools. If education is meant for moulding the personality of the individual child, maximum freedom should be given to every child, and in music it is made possible. Like play, music also develops the instinct of the self-assertion of the child and breaks its shyness. Children who take active part in music or dramatic performances are more abler and jubilant than those who confine themselves to books only. Besides, they can better understand the realities of the world and face every calamity boldly.

It is a sad pity that some teachers do not comprehend the value of music and attempt to taboo it altogether from their school-rooms. They condemn music as a great sin and cane the children who instinctively sing in the school. Of course, it is not agreeable to allow children to sing during the study hours,

But to divorce it altogether from school is rather a very deplorable feature of modern education. Such teachers may be sick of music themselves, but they should include it in their school routine and encourage and give scope to their students who have aptitude in music and drama. They may also make provision for healthy and creative musical concerts and dramas in their schools. In no institution should any attempt be made to deny music to children, but earnest endeavour should be made to remove all barriers. Every teacher, while undergoing training, should also cultivate music like other liberal arts, such as drawing, painting etc. Every teacher should also remember that the school-work will be dull, lifeless, uninspiring, meaningless and unconstructive, if music is not regularly cultivated every day. Similarly, equal attention should be given to introducing music into the public life. I can boldly and emphatically say that true music lies unscathed in our villages. So folk-songs should be revived, and the state should establish and maintain institutions for its cultivation and preservation.

The education of modern India needs enhancement in many respects. In order to make education more self-sufficient and less tiresome, some extra-curricular activities deserve to be included in the planning of education. It will be quite in the fitness of the things, if the merit of music is recognised universally and a due place is given to it in the school curriculum, irrespective of any sex or other distinctions. Its value as a kind of aesthetic education has been recognised and emphasised by many eminent educationists. So greater stress should be laid on music and dance for rehabilitating mankind. The following lines of an eminent professor serve as watch-words in support of music :

“Singing, instrumental music, dancing, dramatisation, pantomime and tableau vivant—none of these need to be tabooed on such an occasion. As they

give scope to boys and girls of different talents and temperaments to take an active part and as they make an effective appeal to passive spectators of different intellectual make-up, they all are worthy of being considered for inclusion in the programme of school-festivals."

Beauty of Fundamental Education and Adult Response

BY SRI T. N. RAO, B.A., L.T., DIP., in *Social (Adult) Education*,
Cine Technician and Propaganda Officer, Kakinada.

"A THING of beauty is a joy for ever", so sang Keats in his beautiful poem *Endymion*. Fundamental Education, which is another name for Social (Adult) Education, has an everlasting beauty of its own, which it can confer on individuals of a society in its three-phase activity of the volitional, emotional, and intellectual being of man through frequency of educational impacts. Fundamental Education aims at the awakening of a vivid sense of the beautiful and the morally good in man, by giving an understanding of his own self and instilling in him a living feeling for social, moral, cultural and spiritual values. The individual is the unit of society : and social values obtaining in a society depend on individual values. Every individual has his own values in smaller or greater degree ; but these values are not in unison with those of other individuals composing the society. This is due to the body-mind relations of the individual conditioned by environmental influences. Let us take for example a piece of iron. It has no attraction of its own ; its molecules are hurled by Nature pellmell in the body of the iron piece. By bringing a powerful magnetic impact and through inductive process, the molecules of the piece of iron can be brought to act in unison ; and thus, we can make the piece of iron acquire the attractive properties of the inducing magnet. Even so, with Fundamental Education which, with its

magnetic effects, can transform the individual into a new state of being, and raise his values consistently and in harmony with the other individuals of his group or society. This raises the question of study of the individual or man, his body-mind relations, his environment, and the nature of educative processes, the resistances to be confronted with or overcome, and the frequency characteristics or response of the individual to the educational stimuli or input.

Man or individual is at best a glorified animal. An animal is a slave to its environment ; but man is not so. He has the insatiable desire to work on his experiences and to change his environment, and he is not willing to accept his life as it lies in front of him. On the other hand he always strives to improve it in every way that occurs to him. Striving is required in varying degrees in every man's life. Striving is also the characteristic of every living organism from the unicellular amoeba to the highly evolved being called Man. But "purposive striving" is a special feature in Man. The teachings of Lord Sri Krishna, our ancient rishis, and great *acharyas* like Sri Sankara and others, affirm that without purposive striving it is impossible to realise the Great Self. Our religious texts affirm also that there is one Infinite Self in this great universe, and all that is in creation are various

forms of that all-pervading Spirit or Life-Energy. According to our philosophy, Life-Energy sleeps in the mineral dreams in the plant, wakes in the animal, and becomes conscious in Man; and so, purposive striving is self-consciousness in dynamic action. We cannot observe directly the consciousness of another living creature. We only confine our observation to its behaviour or activity. This activity is in a very large degree dependent on the stimuli coming to the organism from every part of its environment. So, it is with Man also.

In studying Man, a complex living organism highly evolved in creation, we are concerned in particular, in awakening the consciousness of the individual towards beauty of life and behaviour. Social, cultural, moral and spiritual behaviour is the highest form of education, and the beauty of behaviour which is nothing but 'purposive striving' gives a man a creative imagination or the power of creating the new out of the old. But this creative imagination is very weak in animals. It is this vital function in man that makes him work on his experiences and change his environment, as it suits his likes or dislikes. Again, man is self-conscious; and above all he has what is called 'introspection' (i.e.,) turning his gaze from the exterior world to the interior. Introspection is also called "interior perception", because it is more than a mere sensation. It can in simpler words be called 'reflexion' a bending back of the soul on itself. Animals cannot reflect, their consciousness is felt, but not perceived. Their thinking capacity or power is limited or circumscribed; whereas man can rise to giddy heights of unlimited thought or reasoning power. Man thinks more than he feels, more than he imagines. But animals are not capable of doing so. So, thought is a necessity and a vital one for man. Sensations, reflex actions, and instincts will do very well for animals, but man is of necessity a great thinker at all times and in all climes, ever-since

his appearance on this globe. Only the march of time and experiences gained by him has made him what he is today.

Man's brain, unlike that of an animal, has ever been at work to overcome Nature's obstacles and adjust his environment to suit his ends. Whether he be a Hottentot or Bushman in the primeaval forests of Africa, or an Esquimeau in the cold and icy regions of the North or the Bedouvin of the burning sands of Sahara, Man has essentially been a thinking animal, ever striving, ever conquering and ever adjusting his environment; and, Fundamental Education helps such adjustment and that too, a beautiful adjustment. Physiologically, the human brain is a wonderful mechanism. It is like an electronic equipment. The body provides the energy for its nerve cells, which do in fact make great demands on the body's chemistry. Vitamins in our food contribute to this regular flow and increase of energy. The human brain has two areas, the 'projection area' and the 'silent area'. Projection areas have direct connections through nerve fibres with sensory and motor organs. The other areas which have no such connections are called "association or silent areas." The nerve fibres connect one part of the cortex with another, thus enabling the different parts to work in harmony with each other. This intricate, highly organised, systematised and ordered machine forms the basis of all our mental operations. Thought, reasoning, analysis, synthesis, comparison, organisation and criticism enter into the mental workings, and the thought of Man is all the work of his intellect which is the guiding rudder: and, Fundamental Education aims at beautifying man in every thought he conceives, every word he utters and every act he does. In the words of Joshua Cooke, "No beauty is like the beauty of the mind". Beauty and the sense of the beautiful is latent in every individual, and Fundamental Education turns his introspection to the latent

beauties of his own mind. The great writer, Emerson, also said : "Beauty, truth, and goodness are not obsolete ; they spring eternal in the breast of Man."

Like all other arts, a sense of beauty of personality and of thought and outlook has to be cultivated and developed. Our ancients imparted education to their disciples in Nature's beautiful surroundings and placed most beautiful ideals in their educative campaigns. There was not only a beauty in keeping an ideal before them, but there was a beautiful approach towards that ideal. But in these days of stuffy civilisation and monotonous machinisation, and of hunger and want, of squalor and ill-health, we are losing sight of beauty and beauteous ideals. We are becoming slaves to our environment and losing confidence in ourselves. So, the first duty of a fundamental educator is to implant a sense of self-confidence in the individual and make him progressive in thought to adjust his environment. It is not enough to implant this sense of confidence alone, it is also necessary to develop in him a sense of the beautiful outlook on his own life, and on nature, art, literature, music and poetry, and bring him face to face with beauties of nature, so as to expand the bounds of his knowledge and vision, so that his thoughts might on 'higher level rise'. From this main plank, the other senses of beauty, like the art sense, the cultural sense, the civic sense, and the hygienic sense and finally the spiritual sense, can be developed in sequential order. To achieve this, our Fundamental Education should have essentially a natural outlook and a rural atmosphere. At present, our rural population is steeped in ignorance. A few literates in every village feel isolated from their group and turn their attention towards towns and cities, where they think they can find fit company, solace and peace of mind, but they do not know that their fundamental sense of beauty is suffering a setback by

the impact of the artificialities of life obtaining there. The day when our best intellects get imbued with a high sense of beauty and take to villages dwelling amidst exuberant nature's surroundings and love to live and work among the poor and humbler masses with a view to elevate their levels with a missionary zeal, India would become one of the foremost cultural countries of the world.

During my propaganda campaigns, I was confronted with several problems of the village folk. In many places I visited, the people put before me the accute food problem and emphasized its importance more than the educational beauties and ideals. I had to answer them in a limited and cautious way, taking into consideration the serious lapses of the people themselves ; their self-centredness, their want of corporate sense, their indifference to improved and scientific methods of agriculture and unprogressive habits, and above all, their ignorance and illiteracy. These factors were working against their interests and welfare. Man-feeding is no doubt an important problem ; but Man-making is also equally important ; perhaps more important, because it embraces man-feeding as well. It is true that an improvement in the economic condition of the agricultural population of India is a matter of the most fundamental importance, but there is nothing so costly as ignorance and illiteracy. What hinders our agriculture ? What promotes malaria and ill-health ? What makes people ruin their health and money in hot drinks ? At all points affecting the humbler classes depending on labour, it is again nothing but ignorance and illiteracy. Is it not then our prime duty to make the adults respond to the call of the social educators and make them see their way through ?

Again, in every village in our country, there is some kind of cottage or small industries. It is on these that our prosperity depends. We have to develop these small and languishing industries

and provide them with good markets, and encourage their sales. These small industries contribute to self-sufficiency in villages, provided the villagers are shown the best ways of production on a co-operative basis. But why is it difficult to induce people to act together in a co-operative spirit? Because our masses are ignorant and illiterate, and do not care to march with the times. To cultivate or inculcate this beautiful corporate sense in our masses, the only way is fundamental education in all its varied aspects.

Of all aspects of this energising and dynamic education, the only aspect that can appeal to the masses and focus their attention to their best advantage is the visual side of fundamental education. In these stomach-and-pocket days of struggle for bare existence, the adult knows how valuable time is for him, and does not care to attend instructional classes. On return from his hard toil, he only looks for relaxation, or recreation or for some thing that will entertain him and keep him cheerful and make him forget his worries. And hard or difficult work, however good and beneficial it may be, can only be an imposition or infliction on him, and this will not bring in adequate response from the adult. So, the only latest attractive and educative weapon which gives him entertainment, instruction, and information alike is the motion-picture.

In India, the motion picture has not been exploited to the fullest extent in educating our masses. The exhibition of a few news-reels before the commencement of a story-film in a theatre will not go far to help the masses. Our special education propaganda vans, which are only a few in every state using sub-standard sound films, have failed to catch sufficiently the imagination of the masses, in view of their restricted and commonplace character and not coming quite upto the expectation of the adult. Sub-standard films would do well for schools and colleges, but will not come

upto the theatrical level and satisfy the adult mind. Let us, therefore, use standard portable projectors and standard films for mass propaganda purposes, and let us provide the rural folk with extension services through entertainment and recreational and cultural activities. You must, therefore, provide the village people any thing that keeps them interestingly engaged and cheerful, anything that will add to their knowledge and experience, and anything that will awaken in them a sense of the beautiful. It is only then that the adult will respond magnificently and profit by it. Toward this end, our Social (Adult) Educators should carry expert knowledge to villagers through carefully designed and selected films and exhibit them in an atmosphere of love and solicitude. Though other forms of cultural entertainments and instruction are not precluded, there is nothing at present more attractive than the cinema. It is through the cinema only that we can pave the way for literacy and instil in masses the desire to learn to read and gain more knowledge.

The Government of India Films Division with the co-operation of expert educationists and film directors should produce special films calculated to improve the social, economical, moral and cultural level of the masses, and exhibit them with a missionary zeal, throughout the length and breadth of India. Some-time back, the Madras State Government appointed a special officer for investigating and reporting to the Government about the possibilities of adopting the cinema to the educational needs. It is not known if the recommendations made in that report have been accepted by the Government or yet await to be implemented.

The sooner the Government takes the responsibility of providing useful information and instruction through latest entertainments, the better for the welfare and progress of Indian masses and

the response from the adult will be automatic and spontaneous.

We have to fight illiteracy, ignorance and want on all fronts with the latest weapons at our disposal, and the only panacea for our ills is careful planning and community projects. On the successful working of these depends our future.

In this connection, I must quote here what our Prime Minister wisely said: "We are sometimes accused of making preparations of war, but I know about one war only and it is against poverty, illiteracy, misery and want. We are making an all out attempt to uproot them and will not rest content till we attain our objectives." Jai Hind.

Revolutionising Our Educational System *

BY DR. K. N. KINI M. A., PH. D (Columbia University) *Late Adviser,
Gandhi Rural University, Sardarshahr (Rajasthan)*

WHEN I was conducting an Educational Survey in Mysore in 1927-1928, the rural parents represented to me that they wanted their children for half the day to help them in their family occupations and that because the schools compelled attendance, during both sessions they either did not enroll their children in schools or, if they did admit them, they withdrew them too early, that is, before the children became permanently literate. The result was heavy wastage in education, as much as eighty per cent.

There I recommended thus—"From a practical standpoint, it would add to the popularity of rural primary schools, if the pupils are given instruction in schools only for half a day, thus affording them opportunities to attend to their family occupations during the rest of the time." Thus I anticipated the Madras Basic Education authors by a quarter of a century. When the Compulsory Education Act of 1941 was in vogue in Mysore, attendance for half a day was insisted upon. When I was D. P. I. in Jodhpur, I issued instructions that in all compulsory education areas, children should attend school for a minimum of three hours

daily, attendance during the rest of the day being optional in urban as well as rural areas. I may say that about thirty per cent of the people took advantage of this concession. The proportion of parents who took advantage of this concession in Jodhpur gradually dwindled, and I met the people's wishes by holding schools from twelve to five in the afternoons, wherever they desired that their children should help them in the mornings and from seven to twelve in the forenoons if that help was wanted in the afternoons.

I would suggest that the primary schools do work in two sessions, one of three hours in the morning for those children whose parents desire their help in their village occupations, and another of five hours in the afternoon for other children when they will have three hours' literary studies on basic education principles. In the latter session, two hours will be devoted to craft work, either within or outside the school premises as it best suits the locality, when the ordinary teachers will have respite and only craft-teachers will engage the children, again on basic education principles.

* A lecture delivered at the Rotary Club meeting, Salem, on 14-8-53.

The three-hour sessions will be justified, if all school-going-age children will be compelled to attend school, and the strength will be nearly doubled. Not only educational officers and teachers, but also parent-teacher associations (which should be started early) must carry on an intensive campaign to secure greater strength and attendance. Special attendance officers may also be appointed to give effect to the compulsory education act, on the successful working of which the efficacy of the whole scheme depends.

Merely observing craftsmen at work will soon tire even younger children who love to do and to achieve. Therefore, during crafts-periods, all the children should be engaged in working at crafts or agriculture and gardening.

The scheme should be introduced in urban and rural areas alike, because the principles underlying production education, apply to children of the country as a whole. The rural people should not feel that an inferior type of education will be imparted to their children. There are better facilities for "Co-operative" or "Sandwich" methods in urban areas for industrial education.

All our cottage industries should be, as soon as possible, mechanised, and labour-saving machines should invade the remotest villages, so that production may be increased and manual work for the educated may appear more respectable and be based on modern science and technology. All these machines should be produced in India, by Indians and for Indians. I am convinced that pure Khadi has no future in this mechanical age. Power-driven small spinning and weaving units should be installed widely in rural areas.

Teachers who have to put in more hours of work should be paid extra remuneration. Dissatisfied teachers will hardly do sustained good work.

Children who will produce usable goods should be encouraged to sell them in the

locality. If they bring raw materials for craft work, they should get full profit. If the raw-materials are supplied by the school, they should get half the profits, the other half going to the school. If the children are apprenticed under craftsmen, they should be remunerated for their labour. *Earning while learning*, however small the amount may be, is a powerful incentive to efficient work by children. I have experienced this, when I introduced Basic Education in Jodhpur State.

Wherever agricultural work is done in schools, children should be divided into batches of four each, and each batch should have an independent plot of land to cultivate. In these days of Bhoodana Yajna, it should not be difficult for a school to get four or five acres of land for a school farm.

REORGANIZING SECONDARY EDUCATION

Every citizen should be able to do three things, namely, (1) to equip oneself with culture which will enable the individual continuously to enhance it by self-effort, (2) to produce some commodity or other which is useful in life and (3) to defend one's country against foreign attacks.

The present purely bookish education in secondary schools leads one only to misery. Little attention is paid to manual work. The alumni of those schools hate to do any productive work, and worse, they despise those who do it. There is practically very little training ...for defence, not even for self-defence.

The time of the students in school should be fairly distributed among (1) physical and military training, (2) cultural training and (3) occupation work. Any other system will not carry us far in this world of realities. The systems obtaining in American and European schools do not suit us. We must have our own Indian system suited to our vital needs.

At present, in the High Schools, there is considerable repetition of work done in the lower classes, especially in Geography, Indian History and Arithmetic. I would suggest that repetition be avoided and be replaced by Economics and Sociology. The standard of English should be simple composition and translation. English need not be compulsory. The subjects may therefore be the Regional Language, one other language, Asiatic (other than Regional) or European, and Elements of Algebra, Geometry, Science, Economics, Industrial History of India, and Sociology. The medium of instruction should be the regional language. Time for these cultural subjects may be three hours a day for six days in the week.

In all Rural High Schools, agriculture, animal husbandry and one rural industry should be compulsory. In urban areas, training should be imparted in two allied industries, preferably in those obtaining in the locality. Related mathematics, science, drawing and art, economics including marketing and transport and occupational civics should be taught. Time for this may be two and a half hours daily for six days in the week.

Compulsory physical and military training for two hours a day should be a special feature of the future secondary school course. Military training may be in one of the three fields, army, navy and air-force; and instruction should include related mathematics, science and manufacture of equipment of the most modern type. Military camps should be organised periodically during holidays.

I attach greatest importance to industrial and military training. Our economic condition can be improved only by the former and defence by the latter. India has been subjected to invasions for two thousand years. We should make our country invulnerable to foreign attack. Also, we are not a disciplined race. Military training will discipline the nation.

In my opinion, we have too large a percentage of rural population, i.e., 80% of the total, and we should see to it that it is reduced to at least fifty per cent in the next thirty years by rapidly industrialising the country so as to absorb at least thirty per cent more of the rural population. We can do this by successive five-year plans for material advancement.

We should not always be on the defensive. Offensive is the best form of defence. There are large tracts of uninhabited land in this world which are fit for the abode of tropical peoples like ours and if those, who are now following the 'dog in the manger' policy, will not listen to reason, diplomatic influence will have to be brought to bear to wrest the land from them for our surplus population to occupy in the future, which can only be done by a large nation like ours by increasing our military strength, for achieving which every boy and girl should be trained in the military art.

For a progressive nation like ours, completion of the secondary school course of cultural-occupational-military type by every citizen should be regarded as the minimum. We must steadily work towards this goal. I have placed these views before the Secondary Education Commission.

EDUCATION FOR GOVERNMENT SERVICES

For most government services of lower grades, the Secondary School Certificate should be adequate. Each department of Government of each State should organize courses in instruction of a year or two years duration for those who may aspire to serve in these departments. A further two-year course may be instituted for those who wish promotion to higher cadres and this may be regarded as equivalent to a degree. *A University Degree in arts or sciences should not be considered as necessary for these Government services.* It is a waste of public funds to employ a Chemistry or

Mathematics graduate as a clerk in the Secretariat or other Offices. If specialised courses for most government services would be established, the present rush to the Universities will greatly diminish and Government will get as entrants to their services men and women who are properly and specially trained for those services. The Central Government should also adopt a similar procedure. There are precedents in courses for Officers for military arms at Dehradun Military Academy and railway officers in the Railway Institute at Baroda.

Industrial concerns should also organize similar special courses of instruction for their secretarial services.

UNIVERSITY EDUCATION

Only those should proceed to the University who will advance knowledge by resorting to research at the end of the courses in arts or science or technology. The medium of instruction should be the regional language. For arts and science students, three hours of cultural education, three hours of some one occupational course including related science, mathematics, art and drawing and economics so as to enable them to take part in the industrial, commercial, agricultural or home-economics fields at the highest level and, two hours of physical and military instruction per week on the average should be arranged for. *Every student should be able to earn his or her educational expenses by "cooperative" work in the appropriate industries or occupations.* Ours is a poor country and is most backward in industry and agriculture. No student can afford to be an idle member of the nation from the production point of view. He must contribute to production.

For the first time in our country, I formulated a scheme of Rural Universities for our country which was published by Mahatma Gandhi in "Harijan" dated 13th October, 1946. He wrote in Harijan Sevak of the same date that if my

scheme would be adopted by the Central and State Governments, much good would result. A few private bodies have been trying to establish Rural Universities where the principal subjects of study are agriculture, animal husbandry and one rural industry and the cultural subjects are as far as possible related to these three principal subjects. I do hope that the Central Government will establish a central rural university so that it may be a model for the States to adopt. Unless the rural population have opportunities for getting the highest knowledge in their own environment in the subjects of their life-occupations, they will not be able to enrich rural life.

INDUSTRY AND EDUCATION

Barring a few exceptions, industry has not organized its own technological education and research. Each specialized industry should do this. We are now having big river-valley projects. The experience gained by our engineers should be recorded and special dam-construction colleges should be established where this experience and knowledge should be utilised and improved upon. The western and eastern ghats and other mountain ranges which receive rains during the two monsoons are fertile fields for construction of water-reservoirs by building suitable dams. Water which is now running to waste into the sea could thus be utilized for agriculture, electric-power, fish-rearing, forest-growing, internal water-ways and pleasure resorts. Each industry or group of industries should set apart a certain percentage of their profits for organising technical education and research and train their own technical personnel. Tatas have achieved this at Jamshedpur. Ford is a notable example in U.S.A.

NEED FOR A NEW PHILOSOPHY OF LIFE

At this time of our national existence, when poverty, disease, ignorance and superstition stalk the land, there is utmost need for a reorientation of our

philosophy of life and to inculcate it in our children.

We must adopt the slogan "High living and high thinking" in place of the outworn one, "simple living and high thinking", which has no place in this materialistic age. We must live for this world, enjoy the full benefits of the natural resources obtaining in our country, and get the best out of our present existence.

In place of salvation for the individual, we must think of salvation for the whole nation. Every individual should strive for highest efficiency in his own walk of

life and help others also to attain highest efficiency. *Service of man should be our religion.* In this fast-moving age, we must give up the old adage "Slow and Steady wins the race" and adopt the new one, "Swift and sure wins the race".

In our schools and colleges, equal importance should be attached to the cultural, occupational and military training of the individual. A nation which is militarily weak cannot function efficiently in this practical world. *Ahimsa* has no place in politics among nations. In international matters *ahimsa* is a weakness; but in intra-national affairs, it may be strength.

Editorial

The combination of history, geography and civics under the name of 'Social Studies' is one of the latest experiments in education throughout the world. We in this state caught the fever some years ago, and it is time now to ask ourselves whether the reform is a success or failure. Two things perhaps stand out among the effects of the new reform. The students are more interested in Social Studies than they would have been in history, geography and civics taught separately. Secondly, their knowledge of history and geography has suffered considerable deterioration. They are not able, like the pupils of the past, to place an event accurately in time or to localise an area in space. In other words, they do not get that ample and coherent background of geographical and historical knowledge which children under the old scheme were getting. It has sometimes seemed as though that Social Studies should come after or atleast along with the elements of history, geography and civics, pointing out the inter-relations among the three subjects.

Mr. Harry Menicol says in an article in *The Schoolmaster* that there is now in England a visible cooling of the enthusiasm for Social Studies. Vagueness has both been their attraction and their defect. Mr. Macnicol gives a graphic picture of the vast confusion the Social Studies have introduced in curricula and methods of teaching. "In some schools," he writes, "Social Studies is no more than current affairs or civics renamed. In others the traditional history has been replaced by social history organised through 'lines of development' and christened Social Studies. Then there are the never-ending attempts to wed history and geography: Social Studies seems the appropriate name for their offspring, which somehow never seems to be born alive. In many schools this label covers local history, local geography, or the study of the home locality. Yet again it is used to describe more or less random project work."

Mr. Menicol thinks that better results would be achieved by having a clearer definition of the subject. "Social

Studies," he suggests, "is that field of social work which concerns specifically with fitting young people to understand the social, political, and economic aspects of their environment, in so far as this is possible with children of school age. Its ultimate aim is not only to achieve this understanding, but also establish right attitudes and values." He would have only so much of history, geography and civics as fit in with this objective.

As he himself concedes, the fact that children find Social Studies interesting does not mean that they get educated thereby. Once this hurdle is crossed, it is a moot point whether children should grow up in ignorance of large slices of geography and history, getting only disconnected glimpses into those important subjects. The time is fast approaching when the whole problem will have to be thoroughly re-examined. It may well be that in a few years Social Studies may give place to the now discarded history and geography, leaving behind only a greater emphasis on teaching the two subjects in such a way as to bring out their mutual inter-relations.

From the press summary of the report of the Secondary Education Commission, released on the 29th

The Secondary Education Commission : August, the most important of their recommendations seem to be those relating to diversification of courses and the lengthening of the school course by one year. The latter of course encroaches on the sphere of university education. In fact, most of the recommendations are intended to emancipate the school course from university ideals and control. If the recommendations are carried out, the universities will have to give up relying on the results of the secondary school leaving examination and institute examinations of their own.

The recommendations of the Commission are numerous and cover every phase of school life and activity. And it would not be proper to comment on

them at length from a mere newspaper summary. But certain salient trends seem to be evident in the recommendations, and we shall merely draw attention to these.

"The education ladder pattern," says the summary, "envisages not only diversified courses of instruction, but also the possibilities of completing the education at different age periods and entering life or pursuing different careers suited to the aptitudes and economic levels of different individuals". It is not clear from this whether more than one leaving examination is envisaged—say, a lower secondary and a matriculation examination as in the olden days. It is also not clear what the Commission has said about the present fashion of ignoring aptitudes, and choosing pupils for different courses on extra-academic considerations.

As regards the curricula of studies in schools, it is recommended that there should be a certain core of subjects common to all, among which are mentioned languages, social studies, general science and a craft. We hope that the absence of mathematics from this list is an oversight in the summary and that the Commission has not been seriously influenced by the campaigns in Madras and Bengal against mathematics. Mother-tongue, a foreign language and the federal language are recommended for study. The Commission's views on the study of classical languages have been left out of the summary, probably because they have allowed them to be studied by those who wish to do so in a quiet and unobtrusive way. Madras has had the unenviable distinction of leading a violent campaign against Sanskrit and Hindi, and we do not know how the hostile attitude of the Madras Education Department to the study of classical languages has affected the Committee's recommendations.

The recommendations regarding recruitment to public service by the government, of course, go beyond their terms of

reference. If graduates are to be displaced from clerical posts and the latter are to be reserved for raw boys from schools, it is to be feared that there will be a very serious deterioration in the standard of administration. The schools are already aiming at low levels of achievement, and some of the recommendations of the Committee seem to encourage rather than discourage this tendency. And when the products of such schools man our services, the efficiency of administration, to say the least, will leave much to be desired.

The recommendations of the Commission, if any, on the vexed question of moral and religious education are not mentioned in the summary. It is to be presumed that they have left the matter as the responsibility of society at large. But one recommendation made by them seems to militate against society carrying out this responsibility. The Commission is anxious that holidays should not be given for religious festivals, on the ground that they interfere with studies. Now these holidays are the only occasions when the pupils get some kind of contact with the religious and cultural life of the country. And if these holidays are cut off, and if the importance attached to these festivals is sought to be diminished by administrative fiat, our pupils will be left free to imbibe communism or any other modern 'religion' or 'irreligion' which may be in the air. If the working days are to be increased, there are other ways of doing it without interfering with the cultural and religious life of the community. And it will be illogical to expect, after the ban on religious festivals, that religious and charitable endowments will be encouraged to promote education, unless of course 'encouragement' should come from coercive processes of state.

Another recommendation which appears dubious relates to the cosmopolitan composition of the staff of recognised schools. Does this mean the introduction, by the backdoor, into private schools of a communal rule regarding recruitment of

staff, such as was prevalent in the Madras Government till recently? This will be another effective inducement for the springs of private charity to dry up. Of course, a rule may be made that no recognised school should insist on recruiting staff only from the members of particular caste, creed or denomination. Beyond that it will be neither wise nor proper for the Department of Education to go.

Nor will the recommendation regarding increased powers for giving or withholding recognition be widely welcomed. It is to be feared that this may seriously interfere with the autonomy of aided schools and limit their individuality. In such a large country as India, with a composite and varied culture, the state should not aim at dictatorial control in matters educational.

The recommendations regarding technical education in schools and in vocational institutions are likely to be widely approved. The suggestion regarding part-time evening courses is particularly welcome. The recommendations regarding co-operation between industry and education, particularly those relating to apprenticeship, seem admirable. But it is to be wondered whether mere technical education will solve our problem without a simultaneous growth of industries. Unemployment among the technically educated is nothing rare. And we do not know how the Commission has tried to relate secondary education to the existing needs of our cottage and large scale industries, our crafts, and our economic and social life.

The suggestion that schools should be inspected both from the academic and administrative standpoints and that once in three years the problems of teaching should be reviewed in detail, meets a longstanding need.

Generous recommendations have been made in regard to the status and pay of teachers. Their longstanding demand that there should not be any distinction

in pay scale between teachers with identical qualifications serving under different agencies has been accepted. The raising of their salaries immediately has also been recommended. Other amenities recommended for them include facilities of free education for their children, medical relief, housing schemes and railway concessions. A triple benefit scheme, combining pension, provident

fund and insurance, has also been commended. It remains to be seen how far these recommendations are accepted by state governments.

On the whole, the recommendations of the Commission are such as to be analysed in detail and carefully thought over. The survey by the Commission has taken effective stock of our position in secondary education today.

Letters to Editor

SECONDARY GRADE TEACHERS

Sir,

It is a well-known fact that the lot of Secondary Grade Teachers has become increasingly deplorable in every respect day by day. Authorities champion their cause, the public sympathise with them and our popular Government too, do sympathise. But, nothing has been done so far, to better their status consistent with the cost of living. Whenever representations are made to Government for betterment, out comes the slogan, "No Finance". This choice slogan does not seem to persist with other departments under them. Still, let us not be impatient, but wait, "heart within and God overhead" till they get finance. In the meanwhile, however, there are many avenues for the Government to extend small mercies at least to these teachers. They need not wait and wait.....as they involve no question of finance. Here is one way.

Every year, for the E.S.L.C. Examination, chief examiners and assistant examiners are chosen mostly, from the rank and file of Government servants. It is not known why even this small mercy is not bestowed on Secondary Grade teachers employed in local bodies' and aided Secondary Schools. Experienced teachers of this cadre are being recruited to the Inspectorate by the Department of Education, and as such no one can deny that they are competent to serve as chief examiners and assistant examiners for the aforesaid E. S. L. C. Examination. L. T's, language teachers and drawing

masters of these Schools, have, for a long time past, been serving as chief examiners and assistant examiners for the S. S. L. C. and drawing examinations conducted by the Board of Secondary Education under certain rules. Why should Secondary Grade teachers, alone, of these schools be left out of consideration as it does not involve finance? I hope the Government will issue early favourable orders in respect of these teachers also.

Madras, }
22-9-1953 }

P. S. K. Rao,

ANDHRA FLOOD RELIEF

Sir,

I have received letters from Rajahmundry giving an account of the flood-stricken people. In Rajahmundry alone 60,000 people are living without shelter, food & clothing. Officials and non-officials have organised relief with local help. The imperative need is to provide them with clothing, and I appeal to all those who are charitably disposed to collect clothes to be sent to the flood-stricken people in Rajahmundry.

I make a special appeal to the student population in the city and elsewhere to collect clothes. The Society will arrange to despatch them to Rajahmundry on receipt, through the President of the Guild of Service, Madras, for distribution.

Madras, }
25-8-1953 }

S. R. Venkatraman,
*Secretary, Servants of
India Society, Madras,*

NEWS & NOTES

RETIREMENT OF SRI K. N. PASUPATHI

The members of the Kurnool District Teachers' Guild accorded a fitting farewell to Sri K. N. Pasupathi, retiring President of the Guild, at a public meeting held in the Teachers' Guild House, Kurnool, on 15-8-53. Sri T. H. M. Sadasivayya, M.A.B.L., District Judge, presided. After prayer by Sri A. S. Parabrahman, an address in English was read by Sri K. Chinna Subba Rao, Headmaster, Municipal High School, recounting Mr. Pasupathi's valuable services for three decades in the cause of the Guild.

The Hon. Sri N. Sankara Reddy, Minister of Local Self-Govt., unveiling the portrait of Sri K. N. Pasupathi, said that he was happy to associate himself with the pleasant function. He praised the work of Mr. Pasupathi who was a man of high integrity and capacity, and had ably served the Municipal High School as teacher and Headmaster, and rendered valuable services by devoting himself heart and soul to the Guild.

Sri M. L. N. Sarma, Headmaster, Board High School, Kodumur, paid a tribute to the work of Sri Pasupathi, as secretary and later as President of the Guild and said that the Guild House itself was proof of it. He also said that as a teacher of English, Mr. Pasupathi highly distinguished himself and deeply impressed him.

Sri K. C. S. Rao said that the retiring president was the soul of the Guild and recalled the successful session of the State Educational Conference at Kurnool in 1949, of which he was general secretary. Messrs K. Achayya Chetty, Advocate and Ex-municipal Chairman and D. Ramayya, teacher, also spoke.

Replying, Mr. Pasupathi said that if he had achieved anything, it was with the hearty cooperation of his co-workers and the members of the Guild who had continually reposed their confidence in him and extended their support. He appealed to members to increase the strength and solidarity of the Guild, and promote its efficiency.

Sri T. H. M. Sadasivayya, president of the meeting, recalled his earlier association with the Guild and expressed his pleasure at presiding over the meeting, at which Sri K. N. Pasupathi, an educationist, was done honour. He said that Mr. Pasupathi had kept alive his enthusiasm for the work of the Guild throughout his service as teacher, and thus set a shining example for other teachers.

Sri G. Rajarathnam, Guild Secretary, read verses in Telugu, composed by Pandit G. Ramakrishna Sastri, poet and *sathavadhani*, in praise of the retiring guest, Sri Pasupathi.

Earlier, after a tea party, Sri K. N. Pasupathi and Sri K. Chinna Subba Rao, the outgoing and incoming Guild Presidents, had been taken round in procession through the streets of the town to the accompaniment of band music.

Janab Abdul Salam Khan, Joint-Secretary, proposed a vote of thanks.

COMMONWEALTH UNIVERSITIES CONFERENCE

The Universities Grants Committee—the body through which Government grants are distributed to British Universities—came in for much praise at the opening session of the quinquennial Congress of Universities of the Commonwealth at Cambridge on July 14. Four speakers, including Britain's Chancellor of the Exchequer, Mr. R. A. Butler, presented papers on the subject "Government and Universities". Each dealt at length with the problem posed by growing need of State financial aid to universities.

The other speakers were Dr. Harold Dodds (President of Princeton University, U.S.A.), Dr. N. A. M. Mackenzie (President of the University of British Columbia, Canada) and Dr. E. G. Malherbe (Principal and Vice-Chancellor of the University of Natal, South Africa).

They addressed over 400 members of the Association of the Universities of the British Commonwealth and 10 university presidents who were representing the Association of American Universities. Each speaker said that the biggest problem raised by State financial aid to universities was the danger of government interference in their operations. Since each country, however, had its own unique problems in

this respect, they did not believe there was any comprehensive solution applicable to all countries.

Britain's Universities Grants Committee, formed in 1919, was cited for the job it had done in the United Kingdom. Mr. Butler described it as "a bridge between the State and the university" and said that relations between the Government and the universities had been developed "by discussion and not by issuing orders"

Stating that there had never been a greater need than there was today for the true university, he added that this year £27,000,000 would be given to British universities with no detailed Parliamentary control. He described the make-up and functions of the Grants Committee and said the Treasury "does not question" the distribution of moneys recommended by the Committee.

Dr. Mackenzie noted that indirect government influence and control of universities was mainly through making available large sums of money for certain departments or work within the universities which were of interest and assistance to the Government. "At the present time", he said, "nearly all governments are contributing large sums to the natural and physical sciences and to applied research, while the humanities and the social sciences get very little aid for purposes of research of a specialized kind."

Because of increased costs, he predicted the growing dependence of universities upon governments, and urged more education of the public, legislators and Governments about the proper functions of universities.

In the general discussion following the presentation of the papers, Dr. C. V. Mahajan (Vice-Chancellor of Agra University) stated that there was a great deal of difference between Eastern and Western conditions. He said his university had been receiving Government help for many years without the slightest interference in its operations or curriculum.

In the evening the delegates re-assembled to hear papers presented by three British professors and an American university president on the subject, "Administration and Academic Duties". The papers were mainly concerned with the extent of the functions and authority vested in university staffs and the participation of the layman

in university affairs. The conference continued till July 17.

WORLD CONFEDERATION OF TEACHERS

The belief that teachers could succeed where others had failed in replacing international suspicion with goodwill and co-operation was expressed on July 31 by Mr. Ronald Gould, General Secretary of Britain's National Union of Teachers. He was addressing representatives of more than 3,000,000 school teachers in 38 countries who had gathered at Oxford for the first conference of the newly-formed World Confederation of Organisations of the Teaching Profession, of which he is president.

The Confederation had honoured Britain by choosing Oxford as the venue for its first conference, said Mr. Gould. Since the 12th century Oxford had been a city of the soul concerned with the pursuit of beauty, truth and goodness and her ideas had inspired poets, historians, scientists, philosophers and divines.

The educator's task, he continued, was to construct the defences of peace in the minds of men. If this were done, peace was assured. But the good work of teachers was often nullified by other forces. He believed, however, that "we have this duty of establishing among teachers an effective international body that will supplement the work of organisations like UNESCO".

Much could be achieved, said Mr. Gould, if the various United Nations agencies were to act vigorously in attacking ill-health, in raising living standards and in promoting the free flow of ideas; if they had the solid backing of the peoples of the world; and if all professional associations in their own fields made the biggest possible contribution to international understanding. "Together we could establish a warless world", he asserted. But that could be done only by the united efforts of all.

"No matter what happens elsewhere", Mr. Gould went on, "it is our duty to work ceaselessly in our own fields. We have a contribution to make to international understanding. So have others. Let us be certain that our contribution is effective".

Attending the conference were delegates of more than 60 teachers' organisations, including the All-India Federation of Educational Associations.

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